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CANADIAN JEWISH POLITICS (editorial page 3)

THE CANADIAN JEWISH NEWS

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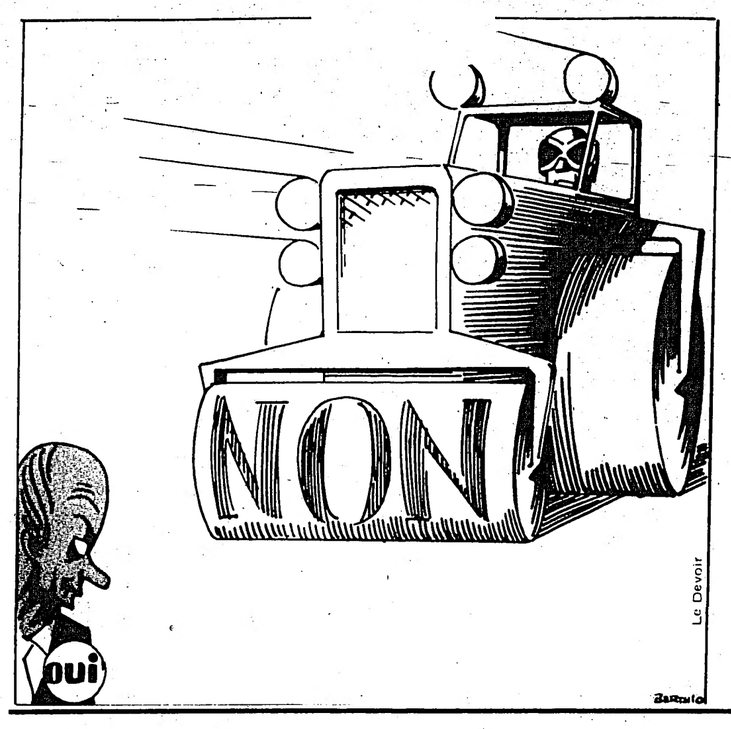

Prophets of doom finished in Quebec

BOURASSA STARTS NEW ERA

ELECTION RESULTS CONSOLIDATE CONCORD AMONG ALL QUEBECKERS

by our Montreal city editor

The prediction of those who denounced the atmosphere of panic created in Canada in expectation of the provincial election results in Quebec have proven right.

On April 10th, The Canadian Jewish News carried a front page banner headline stating: "Jewish Businessmen in Montreal Reject Slander. Say Quebec Future Solid. No Panic."

This newspaper then reported that the false fear created by the enemies of Quebeckers and of Canada, in order to cause businessmen to move their assets from the province, should be ignored.

Now those who disseminated such doomsday-prophecies about the end of Quebec have been proven wrong.

The election results in Quebec demonstrated that the people of Quebec feel that not only is their economic future more secure within a united Canada but its development toward recognition of the French fact is guaranteed within the country.

Robert Bourassa, who has committed himself both to federalism and to making French the main working language in Quebec, has become the new Prime Minister of the province. René Lévesque's Parti Quebecois has been rejected by the people as a solution for Quebec.

This election result also is a victory for Canada's Prime Minister Pierre Elliott Trudeau who has maintained that French Canadians believe they need Canada to survive on the American continent.

The people of Quebec consider themselves Canadians. Thus Canada will continue to help the French develop their cultural and spiritual personality.

The election also has strengthened Canada's position internationally.

René Lévesque, who had proclaimed he would strive for separation by ballots and not by bullets, has lost with dignity. However, it is actually the second party in Quebec in popular vote strength.

We know that foreign agents who have infiltrated the lunatic fringe of the Separatist movement and have been denounced by Lévesque now will endeavour to create disturbances. We are aware that such organizations as Al Fatah and other radical left, terrorist groups operating from Algeria and Cuba have been active in Quebec universities and among the extremist nationalists.

There can be no doubt that Robert Bourassa now has the mandate to deal effectively with this threat of a fanatic minority.

The Jewish community, despite all rumors to the contrary, never considered itself as temporarily settled in the province and ready to leave at the first sign of crisis. The Jews and other minorities have helped make Montreal the most beautiful city on the continent, Canada's most attractive center of arts and culture, and the hub of the business world. They will continue to do so, they will build a strong Quebec.

Russian war role in Egypt alarms world

MIDEAST WORRIES NIXON

MAY SPEED AID TO ISRAEL

President Nixon is expected to review the decision made last month, to delay action on an Israeli request for 125 fighter planes following accusations that Russian pilots are flying combat missions for Egypt's air force.

A spokesman, claiming the U.S. government has independent evidence that Soviet pilots are operating in Egypt, said the United States intends to raise the matter with the Soviet government.

Meanwhile, Israel, who it is understood informed the U.S. several days ago of the role of the Soviet pilots, has sent a note to the U.S. government stating that this new development justified a complete reappraisal of American Mideast policy.

The White House, meanwhile announced that President Nixon has ordered a full evaluation of all intelligence bearing on what appears to be a new escalation of the Mideast conflict through a deeper involvement of Soviet power.

RUSSIAN RIDDLE

The Russian riddle becomes increasingly enwrapped in an enigma so far as Israel is concerned, diplomatic observers noted this week.

FEARS CLASH IN MIDDLE EAST: U.S. President Nixon.

In Moscow the Soviet Government gave permission to Julius Telesin, one of a group of Moscow Jews who had protested the anti-Zionist campaign last month, to leave the Soviet Union for Israel.

The New York Times reports from the Soviet capital that the others of this group of the 39, who had signed the petition stating that they consider Israel their homeland, also may be allowed to leave the country for emigration to Israel.

Telesin was attacked in Izvestia, the official daily of the Soviet Union Government, as "one of the renegades who long have been known for their Zionist views."

On the other hand, sources at the United Nations confirmed this week Israeli intelligence reports that the Soviet military presence in Egypt is growing. According to these experts, Nasser's main air facilities and training points for flyers now are safe from Israeli attacks because of the presence of the Soviet SAM-3s. Israel considers this Russian active intervention dangerous for it may change the complete strategic situation. While the Russians are staying out of the Suez Canal area, they are concentrating in Egypt's south, fortifying the United Arab Republic's military positions.

Some observers believe there is definite competition between the Soviet Union and Red China in the Arab world. While the Soviet Union still is paying lip service to its recognition of Israel and denies it is supporting the terrorists, the Chinese have recognized officially Yasser Arafat, head of the Al Fatah, as the "representative" of Palestine. In Peking, during his last visit there, Arafat promised the Chinese he never will make peace with Israel, that his ambition is to end the Jewish state.

While the propaganda machine of Al Fatah in both Europe and America talks peace, in an Arab-Jewish state, Arafat said he never would recognize an Arab-Jewish state solution.

Israel regards very seriously both the arrival of regular Soviet military forces in Egypt and the installation in the Nile Valley of the Soviet SAM-3 missiles. American intelligence now confirm Israeli reports that these missiles not only are commanded by Russians but are operated and supported by Soviet military forces in Alexandria and Cairo.

The possibility is not excluded that Israel may be forced to open a new front against the terrorist centers in Jordan and Lebanon since the Jordanian Foreign Minister officially stated he no longer recognizes the ceasefire.

Israeli diplomacy presently is active in Washington to convince the American Government that the time to support Israel militarily is now. Also, it continues unabatedly to build up its own military factories to produce the most sophisticated weapons.

While the Soviet Government may release for emigration the "Zionist" Jews, Soviet Civil Liberties leaders, headed by Arkady Levin, a Moscow Jew, have been sentenced to three years in a labor camp.

Commentary

BY M. J. NURENBERGER

25 YEARS LATER

The reporter looked at the last ruins of Hitler's Berlin.

Some visitors may be interested in the latest fashion; others, in the truly exciting avant-garde spectacles in both East and West. But this reporter loves to daydream, strolling through the city where Hitler made his last stand twenty-five years ago.

*****

Somehow, to this visitor the border at Point Charlie is meaningless. The booths seem to be what they look: provisional. His favorite connection between East and West is still the train taking one directly to the Alexanderplatz and Friedrichstrasse. From there the slow walk to the old Wilhelmstrasse and back to where Hitler died in the bunker, appears more relevant, more actual; the scenery is more permanent.

No matter how many times I behold this capital unlike any other, of a nation unlike any other, the memorial of an epoch in history unlike any other, I wonder: have we learned the history of what happened here?

*****

In East Berlin, street signs – like, Max Reinhardt, posters announcing Berthold Brecht's shows, the old tablet, "Juedishe Kultusgemeinde", – or beautiful Charlottenburg in the West – may, for a moment, be misleading as though nothing had happened. But one need only remember that not very far from here, at this most central European point, lies Warsaw, also rebuilt, functioning normally.

Warsaw, should not be remembered merely for the last heroic stand of the ghetto fighters. Their message is best understood by contemplating this view of New Berlin: all who were cowards when the challenge came from here share in the responsibility for what happened in Warsaw.

*****

Yet twenty-five years after Hitler's death, a radio in a café Unter Den Linden, a tourist attraction of the so-called German Democratic Republic, blasts out venom against "the aggressors in Israel" and promises to "liberate" the new world from this "cancer".

*****

It seems to me that the voice is the same one the cub reporter heard more than thirty years ago on this very street. Only the word, Jude, has been changed to, Israeli. But those around here who remember recognize the voice.

Lebanon committed to terrorism

Beirut

The Beirut Right-wing newspaper, An Nahar, this week published what it called the full text of the secret Cairo agreement of November 3, 1969, which regulated the activities of Arab terrorists in Lebanon.

Authoritative terrorist sources here confirmed that the text printed in An Nahar was a substantially correct version of the pact.

It was concluded by the leader of the Palestine Liberation Organisation, Yasir Arafat, and the then Lebanese Army commander, General Emil Bustani, and ended two weeks of fighting between terrorists and Lebanese troops, in which more than 150 people died.

The text showed that, in return for curbing the more flamboyant activities of their armed members in the refugee camps, the terrorists won the right to push supplies down to their main staging area at Arkoub, on the slopes of Mount Hermon, and to have free passage to and across the Israeli border, aided by the Lebanese authorities.

The terrorists agreed to recognise that Lebanese sovereignty over all parts of the country was absolute.

They also agreed to close down their training base at Jeron, near the northern port of Tripoli, which is a stronghold of Left-wing and pro-terrorist Moslems.

Many of the articles in the agreement were couched in vague terms. Since last November, they have been the subject of intensive discussion between the Interior Minister of Lebanon, Kemal Jumblatt, and terrorist leaders.

According to well-informed sources, these talks have produced agreement that the terrorists should not fire across the Israeli border, but should infiltrate into Israel before launching attacks, and that they should not establish bases near Lebanese villages.

These subsidiary agreements were designed to limit the danger of Israeli retaliation for terrorist attacks on Upper Galilee.

They have failed in that objective, since Israel has been hitting back with increasing severity in recent months against Lebanese villages which have harboured terrorists.

Germany expels Arabs

Munich

Three Arabs arrested here on February 17 on board a Yugoslav airliner were each sentenced to three months' imprisonment last week for being in illegal possession of arms. The court also ordered their immediate expulsion and they left for Amman, Jordan, by air.

When arrested, as well as arms, the text of an address to be given to the passengers of a hijacked Israeli airliner was found on them.

The court said that inquiries had not revealed any evidence that the three men had been involved in the attack on passengers about to board an El Al airliner at Munich airport on February 10, or that they planned to attack another El Al jet.

Before leaving for Amman, the spokesman of the three Arabs, read a press statement that "in future we shall fully respect . . . the sovereignty and laws of all foreign States."

He was an Iraqi doctor who gave the fictitious name of George William. He is the secretary of a student Arab organisation.

According to informed sources, the statement was approved by Dr Saratawi, the head of the "Actions Organisation for the Liberation of Palestine," which claimed responsibility for the February 10 attack.

One Israeli passenger was killed and eight people injured in the attack.

The decision to stop attacks on civilian aircraft in the air and on the ground was confirmed last week by Kabbani, the head of the Arab League office in Bonn.

Mr Wilhelm Lossos, the chief Munich prosecutor, said that he expected inquiries into the February 10 attack to be finished "in a few weeks." Three Arabs were arrested at the airport.

The prosecutor also said that there was no evidence that a 23-year-old mentally ill man, who had been questioned, was involved in the arson at the Jewish old people's home in the city in which seven died.

Arab charges that Arabs detained here on suspicion of taking part or being accomplices in attacks on Israeli aircraft were the victims of discrimination have been dismissed as "entirely unjustified" by the Bavarian Ministry of Justice.

German Cabinet Ministers (centre foreground) headed a large gathering at Bergen-Belsen last week to mark the 25th anniversary of the liberation of the concentration camp by British troops. A Jewish commemoration is planned for June

LIBERAL SENATOR CALLS FOR REPEAL OF ANTI-HATE BILL

by CJN Ottawa correspondent

Liberal Senator Daniel Lang this week suggested that the hate propaganda bill be presented to the Supreme Court of Canada for a decision on whether it violated the Canadian Bill of Rights.

Speaking during a Senate debate on the bill, Senator Lang claimed the bill was "dangerously close to infringing upon the right of free speech," and said it compared with a section of the Indian Act which was ruled by the Supreme Court to contravene the Bill of Rights.

Senator Harper Prowse, also a Liberal, disputed Senator Lang's claim that the hate bill compared with the Indian Act. He also sharply attacked the Toronto Globe and Mail, whose editorials against the bill have been used by some Senators. The Globe, stated Senator Prowse, "said what we expected it to say in opposing the bill."

"The old Globe did more to lay the foundations of the differences that exist between the races in Canada today than anything done by any other instrument in this country," concluded the Senator.

ACCUSED OF ANTISEMITISM

Dublin, (JCNS). - Angry protests have followed remarks about Jews made last weekend by the Mayor of Limerick, Alderman Stephen Coughlan.

Alderman Coughlan was addressing a convention of the Credit Union League of Ireland -- which later unanimously passed a resolution dissociating itself from what it described as the mayor's "antisemtic remarks". The resolution stated, in part, "We condemn in the strongest possible terms his abuse of our national platform to justify his personal views and activities."

The matter arose when the mayor was recalling his childhood in Limerick where a pogrom against the Jews took place in 1904. In defense of the city, the mayor said that the pogrom had been organized by a Father Creagh "because of extortion by certain Jewish moneylenders".

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TORONTO SYNAGOGUES AND ORGANIZATIONS

TRIBUTE DINNER

The Toronto Alumni Chapter of Alpha Omega Fraternity will tender a tribute dinner on Monday, June 15th, at the New Murray House; honoree is yet to be chosen. Dr. William R. Dover, chapter president, and Dr. Norman W. Shaul, Israel Bond chairman, head the committee planning the event which will be held in conjunction with the State of Israel Bond Drive.

CONFERENCE

The Canadian Council of Christians and Jews will hold a conference coming Monday through Wednesday at the Royal York. Theme: Equal Opportunity for All. Participants: Hon. Bryce Mackasey, Minister of Labor; Roland. S. Withers, president, General Motors of Canada; Donald MacDonald, president, Canadian Labor Congress; Jules Oliver, executive director, Black United Front, Halifax; Vic Pelletier, Canadian Indian Center; Sol Litman, Anti-Defamation League, B.B.; Charles Loyst, Stevenson-Kellog; Louis Laberge, president, Quebec Federation of Labor; Sylvia Gelber, director, Women's Bureau, Canada Dept. of Labor; Haldon Ritch, Steelworkers local 6500, Sudbury; Al MacLaoughlin, personnel, Ford of Canada; Mary Lennox, president, Traffic Employees Association; Harold French, Alberta Human Rights Commission. Sponsored by the Canadian Council of Christians and Jews; Morry Wingold and T. Meagher, chairmen, Frazer Earle, co-ordinator.

TO RECEIVE AWARD

Moshe Nussbaum, prominent Canadian Orthodox Jewish lay leader, will receive the international Rosenheim Memorial Award at the 48th anniversary dinner of Agudath Israel of America, Sunday evening, May 17th, at The Statler Hilton in New York City. The award is presented annually, in the presence of one-thousand North American Orthodox communal leaders and Torah scholars, to a distinguished Jewish leader for service to the cause of world Orthodoxy and the international Augdist movement.

In a statement released by Rabbi Moshe Sherer, executive president of Agudath Israel of America, he declared, "Moshe Nussbaum's accomplishments for Torah and Orthodoxy in Toronto and in other parts of the world stamp him as a model lay leader. A veteran of the Agudist movement in pre-war Europe, he continued his selfless work as a refugee in Havana until he settled in Toronto. As the president of Agudath Israel of Toronto, he has helped develop the organization into an important factor in Canadian Jewish life at the same time that he activated himself on the international scene as a regional vice president of the North American Agudath Israel movement."

In Toronto a special committee has been formed to help mark the great honor bestowed upon Nussbaum. It includes many friends and co-workers from institutions in which he has played a pivotal role, such as Yeshiva Etz Chaim, Bais Yaakov High School, the new Camp Agudah and other similar institutions. Chiel Anisfeld, together with Yaakov Perlman and Berish Zolty, head this local committee which is working on a journal with greetings from many of Nussbaum's friends.

SUMMER IN ISRAEL

More than 300 students are preparing for an unforgettable summer experience, sponsored by the Zionist Organization in Toronto.

They will fly in two groups to Europe for a short visit, then proceed to Israel. The Israel program is geared to give the students a perceptive of the land and the people in greater depth than the average tourist receives. They work and live the total kibbutz life for a period of a month, spend two weeks on a thorough and most enjoyable tour of the country with their own Israeli guide, a specialist in leading students on explorations of out-of-the-way wonders of nature. A short seminar at the Hebrew University in Jersualem and a period of free time will round out the summer.

A few seats still are available on the June 3rd flight which returns to Toronto on September 1st. Louis Abrams is tour chairman. Cost for this exciting summer is $554.00 (Canadian funds).

living community

GUEST SPEAKER.-Brigadier General Shmuel Gonen of Israel, who will be the special guest at the annual meeting of the Board of Governors, State of Israel Bonds of Toronto, this coming Monday evening, May 4th, at the Zionist Center.

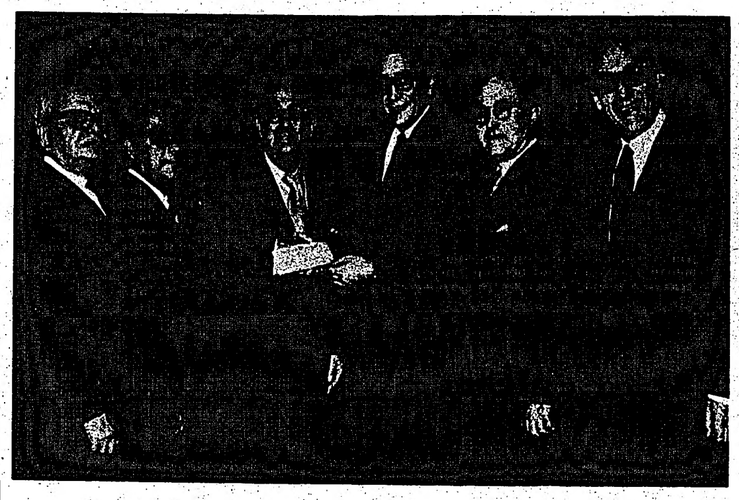
General Gonen's visit here precedes by two weeks that of Abba Eban, Minister of Foreign Affairs. Plans for this event will be discussed at the board meeting which is being covened by Max Shecter, chairman of the Board in Toronto.

WILL LAUNCH ISRAEL BOND DRIVE IN TORONTO.-Abba Eban, Israeli Minister of Foreign Affairs, who will be guest of honor at the anniversary dinner sponsored by the National Honorary Societies of Israel, State of Israel Bonds, commemorating the 20th anniversary of Israel Bonds. His Excellency will be in Toronto following his official visit to Ottawa as guest of the Canadian Government, for the purpose of helping Toronto Jewry fulfill its urgent commitment to Israel of $1,500,000 cash loan dollars in Israel Bonds during the next thirty days. This is in response to the current worldwide cash mobilization to help the nation meet its present extraordinary economic priorities.

The dinner will take place on Tuesday evening, May 19th, at the New Murray House. It is under the sponsorship of the National Honorary Societies of Israel and is open to members who have reenrolled for 1970 through paid purchase of a minimum of $1,000 in Israel Bonds prior to May 15th. However, due to limitations of accommodation, no more than 450 couples will be able to attend.

TO HEAD BONDS GROUP.-Walter Bick, leading Canadian businessman, who will serve as chairman of the National Honorary Societies of Israel, Toronto Assembly, a leading and integral part of the international body of standard bearers within the Israel Bond program. The announcement came from Max Shecter, chairman of the Board of Governors, Toronto State of Israel Bonds.

Bick presently is in Israel on a study-tour of the country. He has set a goal of 100 trustees (purchasers of $10,000 and more) for the 1970 campaign representing $1 million in loan dollars from this one category for Israel's economic development.



SETS THE PACE FOR BOND BUYERS.-Members of Toronto's College Memorial Chapel set a precedent for the entire community recently through their treasury purchase of $25,000 in State of Israel Bonds, representing two-and-a-half times their former annual purchase of Israel Bonds.

Shown above, from left to right, are members of the Board of College Memrialo Chapel involved in the check presentation ceremony: Julius Wiener; Sam Yuchtman; Sam Cohen, president (after whom the Sam Cohen Cultural Center in Israel is being inaugurated this week, built by the combined efforts of the Chapel and Toronto Histadrut); Harry Frank, chairman of the executive committee, Toronto State of Israel Bonds, accepting the check for $25,000; Dave Green; Julius Marcus.

ALL FOR THE LOVE OF ISRAEL.-Despite the tragedy — the sudden passing of Samuel J. Zacks, prominent art connoisseur and outstanding personality for the cause of Israel, last week — Mrs. Samuel Zacks (center) will open her home for the Jerusalem Sponsor Luncheon of the Women's Division, Toronto State of Israel Bonds, Thursday, May 14th. The event is a prelude to the forthcoming anniversary dinner when Israeli Foreign Minister Abba Eban will be guest of honor.

Women purchasers will be presented with the new Sponsor Pins designed and signed by sculptor Jacques Lipschitz. Mrs. Jan Peerce, national chairman of the Women's Division, State of Israel Bonds, will be special guest and will make the presentations.

Mrs. Charles Appel (right) is Sponsor chairman for 1970. Mrs. Norman W. Shaul (left) is Jerusalem Sponsor chairman who was hostess at her home yesterday of a committee planning meeting where the target of a quarter-of-a-million dollars in Israel Bonds was discussed.

Problems of Jerusalem

THE SEARCH FOR PEACE

by Tony Aspler

"Three great religions tracing their faith back to Abraham have loved this city, have fought over this city, and now, somehow or other, have got to try and find peace for this city", Dr. George Appleton, Anglican Archbishop of Jerusalem, began our interview with these words.

Archbishop Appleton has been in Jerusalem just over a year now. One of the fruits of his work during that time was last week's official recognition of Anglicans and Evangelical Episcopalians as a religious community -- the Evangelical Episcopal Church in Israel -- by the Israeli Government.

It was Archbishop Appleton who managed to bring the leaders of the two sects to agree on unification, thus paving the way for recognition.

But, despite Dr. Appleton's twelve months in Jerusalem, the atmosphere of his house owes more to Grantchester than to the City of David: a little piece of Rupert Brooke's England for a Berkshire man, a stone's throw from where the Mandelbaum Gate used to stand.

The Archbishop's tiny congregation belies the importance of his see, and though the Anglicans have little share in supervising the Holy Places, their presence in Jerusalem under the spiritual guidance of Dr. Appleton could be a vital factor if the unification of the city is to be universally accepted.

The 68-year-old Archbishop travels widely throughout the Middle East, and he has won the confidence of both Jews and Arabs.

Ordained deacon in 1925 and two years later as curate of St. Dunstan's Stepney, George Appleton went out to Rangoon as a missionary and remained in Burma and India for 20 years.

From 1950 to 1957 he was curate-in-charge of St. Michael's Cricklewood, and when Sir Bernard Waley-Cohen became Lord Mayor of London he chose the Rev. George Appleton as his chaplain.

As vicar of St. Botolph's, Aldgate, Dr. Appleton ran a youth club for tough East End kids in his crypt, as well as a home for derelicts and alcoholics. In 1961 he was appointed Archdeacon of London and a canon of St. Paul's Cathedral, and two years later he was consecrated Archbishop of Perth, Australia.

In Australia, Dr. Appleton found himself at the center of political controversy when he and a small group of bishops were severely criticised for speaking out against Australia's involvement in the Vietnam war -- an experience which, he confesses, has served him well in Jerusalem.

"To hold Israelis and Arabs together in one human heart", he says, "isn't an easy thing, when you don't get much help from the two parties concerned. . ."

Had the Church done anything to bring about an enduring peace in Jerusalem? "It hasn't done very much so far, and this is something that is very disappointing. Unless it takes a real lead for peace, reconciliation and understanding, it will become irrelevant to the modern world in the Middle East. . .

"People are shut away, isolated", he continued, "so they don't know what's going on in the other countries. I try to bring news from one country to another, and if I hear some hopeful statement by an Israeli statement, I share it with people in the Arab countries."

Given the situation as it exists, what would the Archbishop of Jerusalem want for the city? "I hope Jerusalem will remain a unified city, but I believe that it must be a shared city, otherwise I don't think there will be real peace here in the Middle East.

"On the other hand, I think that the problem of Jerusalem may be the last one to be settled. If agreement can be reached on the other main points: Israeli withdrawal to roughly the 1967 borders, secure borders, the refugee problem, free passage through international waterway, then I believe people may be ready to compromise on Jerusalem and to share it.

"I think it could be helped if the municipal government of the Holy City, which is quite a small portion inside the ancient walls, were presided over by, say, a council representative of Moslems, Jews and Christians."

TO HEAD MEDICAL ARTS DIVISION OF BOND DRIVE.-Dr. Sol Goldstein, prominent in the field of adolescent psychiatry and member of the teaching staff of the University of Toronto's Medical and Dental Schools, is chairman of Toronto's 1970 Medical Arts Division campaign of the State of Israel Bonds.

Dr. Goldstein was born in Medicine Hat, Alberta, where his father served as rabbi.

ISRAELI WITH BONDS KEY FIGURE.-Pinhas Sapir, (right) Israel's Finance Minister, with D. Lou Harris, national chairman for Canada, State of Israel Bonds. Minister Sapir has sent a cable to Mr. Harris, urging top priority-status of Israel Bond loan dollars from the organization. "The position of our reserves is so serious . . . make special effort to collect . . . Bond commitments to provide at least $25 million in cash in next thirty days . . . We count on you."

Mr. Harris said that Toronto has received a quota figure of $1,500,000 in Israel Bond cash subscriptions within the next few weeks.

WINS BEAUTY CONTEST.-Rivka Ben-Bassat, a ground hostess with El Al in Tel Aviv, smiles after being crowned Miss Universal Air Girl in London last week. Miss Ben-Bassat, 23, will spend two weeks at an Israeli hotel as part of her prize.

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HEBREW CALENDAR
The 25th day of Nisan 5730
Sidra: Achare
Candlelighting: Toronto 9:03; Montreal 8:45

New York Daily News

CHINESE
RUSSIAN
COMPETITION

ASK THE RABBI
a JCHS featurette

Q. Can one tell by a man's surname whether he is a Cohen or a Levi?

A. Sometimes, but not invariably. Before the introduction of surnames, when Jews went by their given names and patronyms ("Plony son of Almony"), Cohanim added the suffix hacohen (the Cohen) and Levites halevi. This is still the practice when Hebrew names are used for religious purposes, e.g., for "calling up" to the reading of the Law. When surnames became universal, it was usual for Cohanim and Levites to choose names that indicated their status. Thus Cohanim became Cohen, Kohn, Konn, etc., and Levites became Levy. Levin (e), Lewin. But for a number of reasons the identity of surname and status has become blurred in recent years, particularly in English-speaking countries, so much so that now a certain distinguished non-Jewish footballer can pride himself on a priestly name.

* * *

Q. What were the "schools" or guilds of prophets in ancient Israel?

A. It seems that in Biblical times young men were trained by prophets to attain the typical ecstatic state. These were known as the "sons of the prophets". The nearest thing outside Israel is the Guru and his disciples. It is important to realise that the great literary prophets whose work has come down to us were not the only prophets in ancient Israel. There were many prophets and these, together with the "sage" and the "priest", constituted the religious leadership of the people.

letters to the Editor

TO THE COMMUNITY

Dear Editor:

With the celebration of Passover, Jews throughout the world commemorate that experience which gave birth to the Covenental Community of Israel. The historic event of "Exodus-Sinai" has ever represented for the Jew the truth that authentic freedom signifies the capacity of a people to give full expression to its own values. Bondage, on the other hand, is that condition which renders such self-expression impossible.

It is in this context that the Rabbinical Council of Ontario wishes to express its concern and dismay at the manner in which some Jews still choose to mark events of religious significance. Jewish tradition has clearly legislated against any and all excesses which tend to project religious celebrations such as Bar Mitzvah, weddings, etc. as "social events". Such projections are not only vulgar, but even more importantly, do essential violence to the nature of the events themselves. To celebrate a religious milestone with undue fashion and flair is to have religious values succumb to secular ones, and, in this way suggests Jewishness to be a sham.

At a time when the State of Israel in particular and the Jewish people as a whole find themselves in the throes of a critical effort to survive, there is surely a greater need to divert our expenditures in that direction. This is also a time when so many young Jews are rediscovering their Jewishness and are valiantly trying to give that rediscovery authentic expression and it is incumbent upon the adult Jewish community to display particular sensitivity in their public posture. To do otherwise is to betray them, themselves, indeed, the entire community of Israel.

RABBINICAL COUNCIL,
ONTARIO

FROM THE EDITOR: Belated mail delivery should be blamed for printing this important communication after Passover. However it still is relevant.

LABOR ZIONISTS

Dear Editor:

How strange it is that in your editorial of April 17, "Canadian Zionism geared to 70's", when you emphasize that the FZOC includes ALL Zionist groups in this country, you see fit to omit the Labor Zionist Movement which embraces some 10,000 members in Canada.

Yet you mention specifically several small groups, who in the aggragate do not represent even 1000 members.

You do not do Zionism a service by ignoring one of the sincerest, most serious of the largest Canadian Zionist groups -- and also one of the most effective in terms of Zionist endeavor. If you are interested in the 60-year record, it is available.

While everyone is celebrating the victory of the breaking of the "key" we shall have to wait and see how the new FZOC administration intends to function, and how well it is able to function.

We wish them well. Rest assured however, that our Movement has much work to do for Israel and for Jewish life here, which it has in recent years neglected due to the preoccupation of establishing a viable and democratic FZOC.

Leo J. Moss,
National Executive Director
Labor Zionist Movement
of Canada

FROM THE EDITORS: It is our error. No one in The Canadian Jewish News intentionally degrades this important movement.

Canadian Jewish politics

THE REVOLT

". . . Before we return to Zion, we must return to Judaism . . ."
Herzl

". . . We did not return to the Land of Israel in order to cast off tallit and tefilin (prayer shaul and phylactories) . . ."
Golda Meir

The revolution against a tradition — political groups, shadows of Israeli parties or heirs of Eastern European organizations running our Jewish community — had a good start at the last Zionist convention in Montreal. Yet it is the beginning only. The fact that a group of young people, dedicated to promote a new image of Israel and of the Jew, has succeeded — at least officially — in dispensing with the "party key" in appointing Zionist leadership is now undermining vested interests in other organizations.

This is especially true of those running the Ontario section, known as Central Region, of the Canadian Jewish Congress. The distance between the national administration of Congress in Montreal and the do-gooders in charge of the offices in Toronto is more than 350 miles; it is rather, if we may use the comparison, not geographic *apartheid* but a difference in time: the nineteenth century versus the 'seventies.

While, for example, many of us conversant with the realities of North American Jewish life know the American Jewish Congress has become in recent years an insignificant pressure-group, leaning towards the radical left, in Ontario it has found allies.

Only a few days ago, the rabbis' rabbi of the United States, Dr. Joseph B. Soloveitchik, in a public address at the graduation ceremony of Yeshiva University, called the American Jewish Congress the enemy of yeshiva education and singled it out as a danger to the entire Jewish school system.

For years the American Jewish Congress has spent enormous funds in legal fees to combat subsidies by the government to Jewish Day Schools. It also has helped establish the radical Negro leadership. These are the sole achievements of this group which fortunately has no influence in the American Jewish community. Yet because it is the only American body connected with Goldmann's "World Jewish Congress" (the American Jewish Committee, B'nai B'rith and other leading American Jewish organizations are not affiliated with the World Jewish Congress), it is supported by Goldmannites here.

Luckily the American Jewish Congress attack against the Day Schools now has failed. Last week Albany finally has decided to support Jewish Day Schools. Thus the American Jewish Congress lawyers suffered their first defeat.

We are convinced that our great teacher, Dr. Soloveitchik, was right in pointing out the danger of some Jews who unite with some so-called Civil Liberties fighters against everything sacred in our tradition.

Still, in Ontario those who should represent the traditional Jewish view within organizations either are very naive, politically uninformed, suffer from an inferiority complex when facing some "leaders", or are interested only in the "honor" of sitting on committees and belonging to debating clubs that are meaningless. Otherwise, how would it be possible for the president of this American Jewish Congress, publicly denounced by Dr. Soloveitchik as the enemy of yeshiva education, to be allowed to address a Warsaw Ghetto Memorial in Toronto?

To those of us to whom a statement by a true leader is *Halakha*, an address at a memorial for the Warsaw Fighters by a person declared the enemy of Jewish education is sacrilege.

There was a time when we wondered whether the elimination of the "party key" system would revitalize the dry bones representing certain Jewish groups.

If it is true that the Montreal revolt should not be overestimated, it will not be ignored. For it may inspire some young men and women here, especially those among the yeshiva students and university youth, to ask their "representatives": where were you when this speaker was invited to eulogize those who fell in the defense of Jewish honor and for Jewish glory in Warsaw?

Anonymous letter from a Russian Jew

I AM A ZIONIST

I would like to answer a question which may well have been asked by those in power in the Soviet Union: Why do the most active among young Jews born and educated in the Soviet Union continue to retain a feeling of (Jewish) national community and national consciousness? How could it happen that Jewish young men and girls, who know nothing of their national culture and language and most of whom are atheists, continue to be strongly aware of their national affiliation and to be proud of it?

The answer is simple. To a large degree, antisemitism is responsible. This, both the new and the old, is propagated from above. The new antisemitism is called anti-Zionism for reasons of camouflage, the old antisemitism lives on in the backward part of Soviet society. It is precisely this anti-Zionism-antisemitism which does not let us move apart from each other -- on the contrary, it immediately drives us all together.

The slogan of the Black Hundreds; "Hit the Yids, save Russia", has not lost its topicality during the 50 years of Soviet power. All that has changed has been its political significance, as well as its practical application. Before, people were supposed to "hit the Yids" in order to combat Communism, while now they must "hit the Yids" in order to defend it.

In the eyes of many politicians nearly bankrupt of ideas, my people continues to be the ideal candidate for the role of scapegoat. Previous hopes that national persecution of the Jews would be brought to an end have turned out to be in vain.

Krushevan's antisemitism, cultivated in pre-revolutionary Russia, has been replaced by a much more sophisticated antisemitism, which is all the more striking because of this.

We hope that the time of pogroms and of Babi Yar is past. We have a guarantee for it in our homeland, Israel. But there is, alas, no reason to speak of an end on the national discrimination against Jews in the Soviet Union. This has been given expression in a variety of ways: the absence of Jewish schools; the persecution of religion; when we have looked for jobs; when we have tried to gain admission to institutions of higher learning -- in short, in almost all walks of life.

The most progressive elemnts among Russia's intelligentsia -- they who have been on our side since the Beiliss Affair of unhappy memory -- also condemn the injustice and viciousness of such a policy.

We copy "Babi Yar" and similar poems by Yevtushenko and learn them by heart, but only a tiny minority, even among the most educated young Jews, know that there was a Jewish poet who was just as great -- Chaim Nachman Bialik, our compatriot.

I have probably not discovered anything new. That is how it was, and that is how it is. But it will not continue to be like this. The determination and faith that it shall not continue, distinguish Jewish youth in this decade. In our consciousness today there can be no place for the age-old Jewish capacity for total acceptance. Silence means death. It was precisely this acceptance that led to Hitler and his like. If we remain silent today, tomorrow will be too late.

Gomulka (first secretary to the Polish Communist Party) declared to the world that antisemitism propagated from above is flourishing, that there still exist governments which are striving to shift their mistakes and miscalculations onto the shoulders of the Jews, trying once again to do what was done for so many centuries -- make scapegoats out of us.

Antisemitism did not die when the Third Reich died. Six million lost Jewish lives were not enough. Antisemitism still awaits its hour. Only its name has changed. Adapting itself to modern Times, antisemitism has become neo-antisemitism -- anti-Zionism. But changing its name has not changed its essence.

Once again people have appeared who want to arouse the darkest instincts of the most backward section of the Russians, the Poles, the Ukrainians. Synagogues are being closed down, and the few that are left are turning into ruins. Old people go to prayers in fear and misgiving about what tomorrow will bring.

And what is there to say about the help, in all its various forms that the Government of the USSR is giving to the wild Arab fanatics turned fascists? They, it appears, are sublime in their ideological strivings, their progressive regimes. We shall never get used to black being called white. The worst enemy of the Jewish people -- Colonel Nasser -- has been awarded the title of Hero of the Soviet Union. What will happen next?

Willy-nilly we must ask: What does Soviet ideology have in common with what are called "the progressive Arab regimes?" And what if there is something in common? All the Jews of the diaspora are linked in an indissoluble bond, and most of them understand that every Soviet shell which explodes on Israeli soil explodes in our hearts.

Tomorrow, it could happen that the "guilty" will be sought not in Israel, but here, for one's own Jews are nearer. This is why Zionism is for us the only way out of the situation that has been created. For us, Zionism means unity for the persecuted, a hope of returning to Israel.

You should have seen the "noble" indignation of the antisemites -- or, as it is now more fashionable to call them, the anti-Zionists -- of all shades and colors, when they discovered to their surprise not the meek, isolated, downtrodden Jews of the past, whom it was easy to humiliate, but a people conscious of themselves, who feel that justice is on their side and -- what is particularly new -- who have found fresh strength

We are not a herd of sheep. More and more Jews are beginning to understand that endless acceptance and silence lead directly to Auschwitz. That is why Zionism is anathema to the Soviet authorities.

That is why I am a Zionist.

L'Express, Paris

KEEP SMILING

GOOD THINKING

Teacher (in an East Side grammar school): "And now, children, tell me some names of objects that begin with the letter 'T'."

Patrick: "Tigers and Trains."

Elizabeth: "Tables and typewriters."

Izzy: "Tallis and tefillin."

LOGICAL

Papa had attended a few adult education classes in preparation for his citizenship papers and felt he now was an authority on national and international affairs.

One evening, as he and his wife were settling down for an hour or two of their favorite television programs, a bulletin announced that the Soviets had launched Sputnik, and that it was in orbit around the earth.

"What I can't understand," said Mama, "is why the Russians should be so far ahead of the U.S. in space."

"That's easy," replied Papa with a kind of wild logic. "They don't have to spend all their time fighting Communism!"

TOP THAT!

A rabbi and a priest were discussing the achievements of Judaism and Christianity.

"Rabbi, with all due respect to your men of science," said the priest, "we Catholics were the first of the modern scientists."

"How so?" asked the rabbi.

"Well, only a few years ago, while digging in the catacombs where the early Christians hid from the Romans, a group of archeologists uncovered a long wire."

"What does that signify?"

"It proves that we Catholics were the inventors of telegraphy, almost two thousand years ago."

"Frankly," said the rabbi, "I don't see anything so astounding about that. When the archeologists found the Dead Sea Scrolls, did you know that they dug a hole thirty feet deep and there, on the bottom, was no wire at all?"

"What in the world does that prove?"

"That proves that long before the Christian era we Jews had wireless!"

DIDN'T COUNT

Mrs. Cohen: "Thank you for a lovely party, Mrs. Greenbaum. I want you to know your brownies were so tasty I ate four?"

Mrs. Greenbaum: "Five, but who counts?"

Free advertising for terror

THE EMPIRE GLOBE

The Globe and Mail is considered by many a mod newspaper. It is cool when it deals with China, almost beatniklike when it criticizes the United States. Yet it becomes oldfashioned and patronizing, in the ancient Empire style, where the Jewish community and Israel are concerned. It seems that its editorial writers, including one who came to the Globe and Mail from a church organization which still is being exploited by its publication-editor as the center of Arab terrorist propaganda, regard the Jews as a bunch of greenhorns, new immigrants who cannot read English.

On Tuesday it did a wonderful publicity-job for an Arab pro-terriorist meeting to be held on Nathan Phillips Square, May 23rd, courtesy City of Toronto.

All the prejudices and foibles of this editorial writer appear in one editorial, mixed in one pot, producing a curious minestrone dish: a little bit of propaganda for the meeting of the Arabs, indicating in the editorial the date and place, and attacking the anti-hate bill.

The author was so cute as to satirize about the possibility of the Arabs suing the Jewish Defense League for suggesting they — those who advertise the terrorists who kill women and children in airports — would be insulted by the suggestion that they disseminate hatred.

The Globe and Mail has decided to continue along this path: to treat us as political children who become excited by some exotic writeups about those strange Jews.

But they ought to know better. Those who can read are disgusted very often by this kind of treatment meted out to Israel and to the Jewish community by a newspaper that unfortunately holds here the monopoly of the morning news market.

An integrated Jew

SAMUEL ZACKS

The premature demise of Samuel Jacob Zacks, a militant Zionist, a Canadian patriot, a meceanas in the true sense of the word, will be noted with profound regret by Canadians, transcending all ethnic groups or religious communities.

A native born Canadian, a typical North American, Zacks had been inbued with the true values of Judaism by his late father, Akiva Zacks of Kingston, who, when immigrating into Canada, brought with him the love for his Hebrew culture. He knew that the better a Jew his son will be, the more loyal and devoted he will become to this new land of liberty and opportunity for all.

Thus Samuel Zacks and his wife Ayala succeeded in helping to shape Toronto into the hub of culture that it has become in recent years.

Sam Zacks was a shy, self-effacing man; he shunned personal publicity. His closest friends were poor artists who needed encouragement.

He will be remembered as the exemplary citizen who knew that the road to integration is not by erasing one's inherited culture but by developing our multicultured society.

Sermon for the week

THE BUILDERS

In this manner shall only Aaron enter the holy place . . . . (*Leviticus 16:3*).

The late Chief Rabbi Abraham Kook was a great friend of the *halutzim*, those pioneers who were reviving the land of Palestine and were making the desert bloom. One of the Rabbi's intimate friends was critical of this.

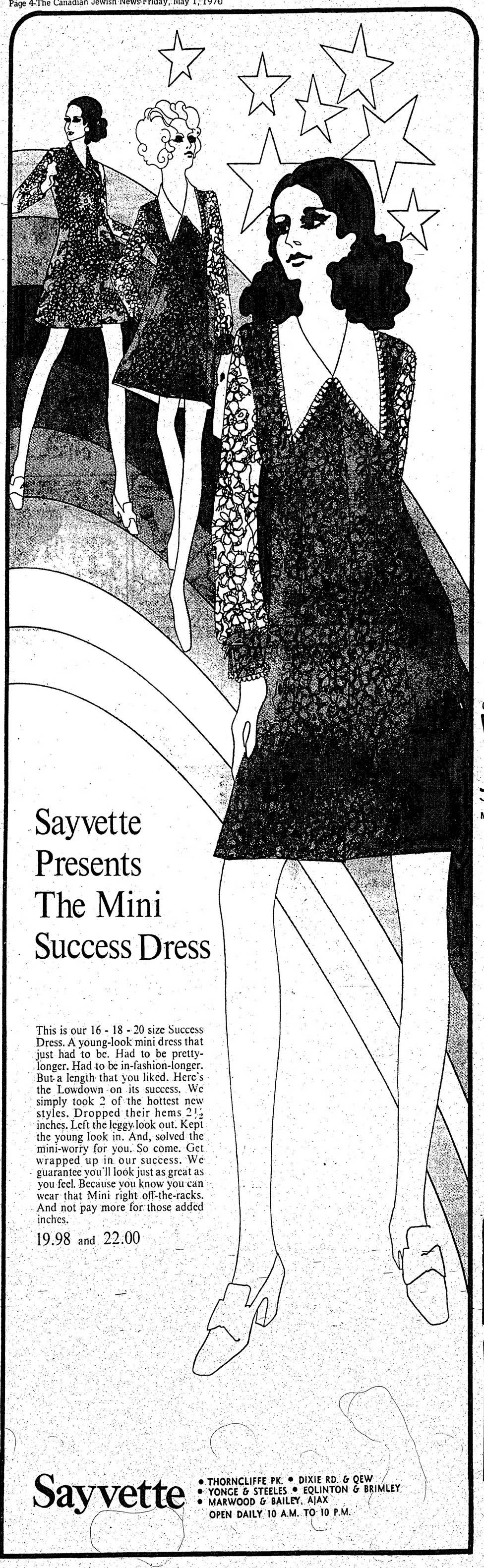
"I am surprised that you're so friendly with these *halutzim*," he remarked. "They're so irreligious. They don't observe the Sabbath. They don't even *layg t'fillin* (put on the phylacteries)."

"They may not *layg t'fillin*," replied the Rabbi, "but they do *layg tzigel*. They may not put on phylacteries but they do lay bricks. And the time will yet come when these *halutzim* will truly observe our religious practices. From the Bible we learn that no one was allowed to enter the Holy of Holies except the High Priest, and then only once a year. But even he could not enter, except in a carefully prescribed manner. *B'zot yavo* 'In this manner shall he enter' . . . (Leviticus 16:3).

"But you may ask, as did the sages: 'Suppose there was a leak in the roof or a wall was weakened, could not workmen enter the Holy of Holies?' The answer was: 'Of course. The law does not apply to those who build and repair.'

"In like manner," Rabbi Kook continued, "we are now in the process of restoring our ancient homeland. These *halutzim* are now the builders. When our homeland will be rebuilt, they too shall observe our religious traditions."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartford, Conn.



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HUMAN RELATIONS

NOW HE'S GONE

DR. ROSE N. FRANZBLAU

QUESTION: I was happily married for 21 years. I had stayed single until I was 51, to take care of my ailing and aging parents.

My husband who was 54 at that time, had also never been married. He took care of his parents.

My husband retired six years ago due to poor health. We were always together, 24 hours a day. At times he would come into the kitchen, interfering with my chores, and it was a little annoying. I would say to him "Honey, please get out of my hair and go into the living room."

He died 18 months ago, and I have developed a terrible guilt complex because I told him to get out of my hair. I know I did everything possible to make him comfortable while he was ill.

I feel utterly miserable and cannot find any comfort or peace with myself.

ANSWER: Every person, during the initial period of mourning, does a series of flashbacks. She remembers things she did or didn't do that might have hurt her beloved. This self-flagellation is a way of punishing herself for having survived, and a way of doing penance. Also, by continuous review of the past and his constant presence in her thoughts, the beloved mate is kept alive in memory.

But in another sense, the bereaved prepares herself by this marshalling of memories for the move into a new way of life. The memories are like the material possessions from the old life, which the person decides to put in storage for good, to keep for the rest of her life, or to give away.

When your husband came into the kitchen and you told him to get out of your hair, you can be sure that he did not see it as a rejection. In all probability he came in to keep you company or to offer his help. He felt a little guilty sitting around doing nothing. When you told him to get out, he was really relieved of some of his guilt.

Whatever the reasons for remaining single so long, when the time came and you were ready for marriage, you certainly chose well and were chosen by the right man, too. What you gave him in love and tender consideration certainly prolonged his life.

Now, you see this as a one-time experience that can never be repeated or duplicated. But it is never too late to love and marry. Also, a person is never too old to make new friends. There are social centers for people over 65, where both men and women engage in social as well as intellectual, civic and communal activities. People who have similar cultural interests will go to the theater, concerts or art galleries, as a group. From this real friendships develop but on a new and different level. There is now a loving companionship and mutual concern that is not always seen in the earlier years.

When you begin to enjoy life again, and fill up the voids by doing interesting things with people you like, you will be giving the greatest testimonial to your marriage, and to the good and loving wife you were to your husband.

LIVELY
by Ruthie

Nu, it was lebbedick (lively) this Pesakh -- as it should be. But I feel as though I've just come out of a wringer, drained and dry.

* * *

I wasn't home for the Seders. I was at my sister Mae's. I took her up -- lock, stock, barrel and family -- at the first invitation. We plunked down on her before she could change her mind.

I figured, she probably had a guilt-complex by now for all the times she was by me with hardly a by-your-leave. So now, at the first lukewarm offer, I didn't hesitate. Was she surprised! But I couldn't care less. She got a taste of her own medicine.

* * *

Only, wouldn't you know? Who do you think made knaidlakh (matza balls)? Bubbelakh (puffed up eggs)? Matza brei (scrambled matza and eggs)? Chremzlakh (small fried cakes that look like lotkas)? And everything else? Avahda (of course), I.

So maybe Mae isn't so dumb after all.

* * *

All she could do was gloat over her five-and-a-half-year-old aynikel (grandchild), a brat of the first order. But God forbid if you tell that to a parent.

He was interested, naturally, in finding the afikomen (matza hidden for later -- ask your rabbi about the religious meaning -- it's too long to go into here).

And his Zaydie (grandpa), who is always in a hurry, puffed up to full width, showed he had all the time in the world and prepared for a lengthy bargain.

"Buy me a two-wheeler." (It's always buy me or get me with the small fry.)

"But I got you a big one last year," Grandpa settled back in nokhess (pleasure). "It's the nicest one on the block."

"Someone stole a hub cap." (The vocabulary of city kids is fantastic.)

"No," Zaydie insisted, "at $50 you could get something else."

"Then a truck."

"You have one."

A swimming pool. A trampoline. A gym set. This went back and forth. Because everything this nakhessl (little joy) has.

So the afikomen was finally produced by the promise that Sonny would get the best of whatever he wants.

Nu, I bet Zaydie comes up with a house or, maybe, a supermarket. Nokhessl has everything else. There's nothing else to buy.

* * *

Nu, when it came to let Eliahu Ha Novi (Elijah the Prophet; again ask your rabbi) in, everybody froze.

None of the children wanted to let him in; they were afraid of his "ghost". No matter what you said, it didn't help.

Of course, we oldsters cooked up a lot of the scare. Children we remain at heart. So whenever Elijah was mentioned, someone shuckled (shook) the table so it looked as though Eliahu was sipping wine.

I'm telling you, the nokhessl, who was the youngest there, had a ball.

Up to now his favorite legendary figure was Santa Claus because he gives presents.

So now Sonny Boy outgrew that. After all, he has an Eliahu Ha Novi who comes twice. Which means there are presents two nights in a row, not one night.

And everybody loved the singing. We even danced around the table.

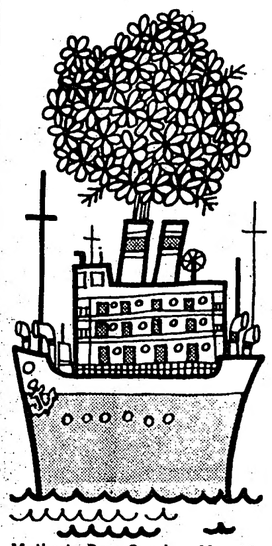
* * *

I said, we? Ha, I, a Malka (queen), was a slave in the kitchen. Mae tried to look busy; after all, she was the hostess. But that qvetch (someone who complains all the time) couldn't manage alone.

Still, it was nice to be with the whole family, all together even only a couple of times a year.

And here's hoping the complaint department functions next year.

(Copyright The North American Press, 1970)



Mother's Day: Sunday, May 10

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Very witty knits

Everything knitted, even for high summer? You get round this warm-sound-gear by leaving some of it out . . . as for instance the knitted discotheque outfit by Crochetta, who have a tremendous collection for summer in all-knitted things. It's done in shimmering metallic yarn, with a tiny top and a big gap between it and the flared pants.

TORONTO WOMEN'S NEWS

ART

Masada Club, Pioneer Women, is holding its art auction Tuesday evening under the direction of the National Art Gallery of New York. A preview will take place earlier. Refreshments will be served. Convenor: Mrs. Edel Direnfeld.

CONFAB

The 14th annual spring conference of the National Women's League will be held Monday and Tuesday evenings at Beth Tzedec. Mrs. Syd Goldstein will be guest speaker. Mrs. B. Kay is president of the League; Mrs. H. Crystal, conference chairman.

Recipe of the week

POTATO DONUTS

1 cup hot mashed potatoes
1-1/2 cups sugar
1 cup buttermilk
1/2 teaspoon salt
3 eggs, lightly beaten
1 teaspoon nutmeg
4-1/2 to 5 cups flour
2 teaspoons baking soda
Deep oil for frying

Beat the potato and sugar together thoroughly. Beat in the buttermilk, salt and eggs.

Sift the nutmeg, flour and baking soda toghether and stir into the potato mixture to produce a soft dough.

Roll out on a floured board, cut with a doughnut cutter and fry, a few at a time, in the oil heated to 360 degrees until golden. Turn once. Drain in a paper towel. Serve hot.

Yield: about 4-1/2 dozen.

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BOOKS OF THE WEEK

by Dr. Arnold Ages

THE INTIMATE GANDHI

GANDHI'S TRUTH, by Erik H. Erikson. Norton. 474 pp.

Erik Erikson is the Harvard psychoanalyst who invented the phrase, identity crisis, although there are few people who are aware of this. The Sunday New York Times recently featured a lengthy article about him, extoling his contributions in the field of psychiatry.

GANDHI'S TRUTH has been a widely acclaimed document and has won accolades from all segments of the publishing industry. It was high on the list of nominations this year for the best work of non-fiction.

Erikson has done his homework in this fascinating biography of the father of the passive resistance philosophy, "satiyaghara."

The author went to India and spent many months visiting Gandhi's old haunts, speaking to his relatives and friends, inhaling the atmosphere of India, and finally reading deeply into the history and culture of Hindustan.

Erikson's approach to biography is unique. He narrates step by step the progress which Gandhi made from the beginning of his career to the waning years before his death. In between the description, the author injects his own psychoanalytic observations on the motives and reasons behind the acts he discusses.

Although this technique comes through everywhere in the book, it is most clearly apparent in those parts dealing with Gandhi's attitudes towards women, marriage and sex.

Erikson suggests that much in Gandhi's life can be explained by the latter's premature initiation into male-female intimacy. This, he says, had a lasting affect on the personality of the young Gandhi. Erikson even compares his preoccupation with the senses to that of King David who, like Gandhi in his declining years, requested a young girl to "provide him body heat."

This is one of the amusing sidelights in GANDHI'S TRUTH, a book which does much to explore facets of the character of a man who has become a legend. But it is also a flawed work.

The main flaw is that Erikson has a tendency to use a vocabulary that is all his own and has very little relationship to words as the layman understands them. There are times in GANDHI'S TRUTH where the author sinks into a professional jargon which is all but incomprehensible.

As an example I cite the following sentence: "Intimacy and Generativity, then, will inexorably commit him to a place or a niche in the cultural and economic consolidation of his day: this (unless he is alienated through malaise or lonely giftedness or both) will define his "reality," that is, the ideational consensus which characterizes a particular cultural consolidation."

While this kind of language may have some meaning for people with special training in psychology or psychiatry, it is virtually unintelligible to the average person.

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SMASH HIT

O'Keefe Center will present Mame, the smash hit musical, for one week, commencing Monday May 25th. Patrice Munsel, one-time "baby star" of the Metropolitan Opera, will have the featured role.

POETRY EVE

Gwendolyn MacEwen, novelist, poet and recent winner of the Governor-General's Award for poetry, joins forces with two other Canadian poets, Alfred Purdy and Miriam Waddington, in an evening of poetry in the Town Hall of the St. Lawrence Center for the Arts, tomorrow evening.

In the theater of the Center, The Toronto Dance Theater will perform on May 26th, 27th, 28th, 29th and 30th at 2:00 p.m. The Dance Theater is directed by three resident choreographers: Peter Randazzo; Patricia Beatty; David Earle. It is a repertory dance company based on the work of Martha Graham and the American Modern Dance Movement.

PRODUCTION FILMED

Chicago '70, the successful TWP production, has been filmed by Monitor Productions of Toronto. The film, a full length color feature, 110 minutes long, will be distributed in the U.S. and Canada in the near future. Monitor is headed by Kerry Foltham.

Toronto Workshop Productions shortly will be going to New York with its current hit for an indefinite period of time. The company, directed by George Luscombe, will be traveling to Wolfville, Nova Scotia, to attend the Theater Arts Festival International in July.

REVUE

A Noel Coward Revue, musical entertainment consisting entirely of the works of Noel Coward, will begin regular performances at Theater in the Dell on Tuesday, May 19th. Previews will be shown starting Monday, May 11th, through Monday, May 18th. Featured will be Tom Kneebone and Roderick Cook.

TWO-WEEK RUN

The Blossoms are performing for two weeks at the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel. They consist of three-girl vocalists.

IMPORTANT FILM

Twentieth Century Theaters is presenting the dynamic, Israeli war film, Six Days That Shook the World (Sheset Hayamim) at the Capri. The Canadian premiere coincides with Israel's Independence Day, Friday, May 15th.

KAMINSKA IN TORONTO

Ida Kaminska, beloved veteran of the Polish-Yiddish stage, who makes her home now in New York City, will appear at O'Keefe Center for one night only -- Saturday May 23rd.

GLOWING.-Ida Kaminska, beloved Lady of the Yiddish stage, who appears in a one-night performance at Toronto's O'Keefe Center, Saturday, May 23rd.

IN REPERTORY.-Tedde Moore as Gretchen, and Monks in the gripping presentation of Faust at Toronto's St. Lawrence Centre for the Performing Arts.

WOMAN NOVELIST WINS TOP AWARD

London, (JCNS). - Miss Bernice Rubens has won the 5,000 pound Booker Prize for Fiction for her novel, "The Elected Member." She received her prize, together with a trophy, from the Minister of the Arts, Miss Jennie Lee, this week.

Sixty books were considered by the judges, whose chairman was Mr. David Holloway. Explaining why Miss Rubens was awarded the prize, Mr. Holloway announced: "It was not the reputation of the writer but the quality of the book that mattered. . .Here was a book that clamoured to be given the prize.

Bernice Rubens

"It took hold of the judges' imaginations and quite simply would not be denied. Although the author has given it a very exact and much-detailed background of the life in the Jewish community of the East End of London, the problem that it is discussing so brilliantly is universal.

"This is obviously not the place to review the book but merely to record our admiration for a great achievement, very much in the best tradition of the English novel and we are convinced a very worthy winner of this important and valuable prize."

The prize, launched last year, is sponsored by the Publishers' Association and Booker, McConnell Ltd., a firm of rum and sugar importers. It is the largest fiction prize in the country.

Miss Rubens is married to a wine merchant, Mr. Rudolph Nassauer, and has two daughters. In addition to novels, she writes and directs documentary films on welfare subjects and recently won an award for a film, "Stress."

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CENTNER, FANNIE. - On April 27th, late of 92 Rajah Ave.

ENCHIN, ZALMAN. - On April 23rd, late of 123 Collinson Blvd.

ELEK, LEONA. - On April 21st, late of 9 Bison Drive.

FREEDMAN, BETTE. - On April 25th, late of 22 Frontenac.

FREEDMAN, DAVID. - On April 28th, late of 50 Old Park Road.

GETLER, SUE. - On April 26th, late of 3888 Bathurst St.

GREENGLASS, LEAH. - On April 24th, late of 3560 Bathurst St.

GREISMAN, SAMUEL O. - On April 23rd, late of 87 Oriole Parkway.

GROSKOPF, MAX. - On April 23rd, late of 12 Regatta Cres.

HERSHORN, RACHAEL. - On April 25th, late of 3560 Bathurst St.

KNAPP, JULIUS. - On April 26th, late of 3584 Dufferin St.

MARLO, GITTEL. - On April 20th, late of 34 Nina St.

OHAYON, JOSEPH. - On April 21st, late of 3560 Bathurst St.

PAPOFF, LOUIS. - On April 20th, late of 29 Rondale Blvd.

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RAPP, JACOB. - On April 26th, late of 210 Haddington Ave.

RIFF, SAUL. - On April 27th, late of 92 Lynnhaven Rd.

SCERFATY, DONNA. - On April 21st, late of 285 Shuter St.

SHINER, SAM. - On April 23rd, late of 51 Warwick Ave.

SCHILLER, MINA. - On April 23rd, late of 740 Eglinton Ave. W.

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MONTREAL OBITUARIES

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BIRCH, HYMAN JACK. - On April 21st, late of Montreal.

BOIDOVITCH, LOUIS. - On April 23rd, late of Montreal.

BRAUNSTEIN, ISADORE. - On April 18th, late of Cornwall, Ontario.

BUBIS, BETTY. - On April 20th, late of 1997 Billeron, St. Laurent.

CARPIN, SOPHIE DRAPKIN. - On April 24th, late of Montreal.

DAVIS, MORRIS. - On April 18th, late of Montreal.

DECKELBAUM, LOUIS. - On April 21st, late of 5728 McAlear, Cote St. Luc.

EMANUEL, SOLOMON. - On April 20th, late of Montreal.

ESBINSKY (ESBIN) BELLA. - On April 18th, late of Montreal.

FOGELMAN, DAVID. - On April 23rd, late of Montreal.

GOLDSTEIN, WILLIAM. - On April 22nd at Harrisburg, Pa.

JACOBSON, RACHEL. - On April 12th at Halifax, Nova Scotia.

MOSS, SOL DANNY. - On April 22nd, late of Montreal.

SHRON, RUTH. - On April 18th, late of Montreal.

SHULMAN, BELLA. - On April 17th, late of Montreal.

SHUSTERMAN, AARON. - On April 23rd, late of Montreal.

SZASZ, EDITH. - On April 22nd, late of Montreal.

WALDSTEIN (WALL) JOSEPH. - On April 18th, late of Montreal.

WELIKOVITCH (WELIK) SARAH. - On April 22nd, late of Montreal.

YAFFE, SAMUEL. - On April 20th, at Winnipeg, Manitoba.

ZISLES, NATHAN. - On April 18th, late of 800 Fraser Street, St. Laurent.

UNVEILING

SEIGAL, SOPHIE. The unveiling of a monument to the memory of the late SOPHIE SEIGAL, beloved wife of Abraham, mother of Mrs. N. Cohen (Frances), will take place on Sunday, May 3, 11:00 a.m., Adath Israel Congregation section, Roselawn Ave. Cemetery.

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"WHO'S that?", I asked. "Is that the fellow who stole books from Fleur's husband?"

"Stupid," thus the wife. "He's the cousin of Winifred, Mont's wife."

"The one who fell off the horse?"

"That was Francis, John's mother. Shut up..."

Its the same every Friday. We sprawl there in front of the Forsytes, even Amir, who should have been in bed long ago, and I always get entangled in the branches of the family tree. Last time, for instance, I had thought all the while that the painter of the new model was Dalia Penn's son, until Amir set me right that he was Joliot Pere's cousin, shut up!

Why don't they run the names, as in the newsreel?

Look, now Fleur's husband is making a speech in parliament, and I don't know whether he is or isn't the son of Irene, whom Soames had raped five weeks ago. Besides, from the room of our new daughter, Ra'anana, there comes a suspicious noise and loud sobs. This is a real nightmare, maybe our baby has climbed up on the grille of her cot and is now engaged in dangerous acrobatic feats. She could fall down any moment now. Terrible, cold sweat covers me at the very thought of it. I could see that the woman too was labouring under deep apprehension.

"Who's that?" I asked her. "The young fellow who fell in love with Fleur."

The telephone rings somewhere in the apartment. Naturally, no one moves a muscle. Anybody who calls a second time is simply out of his mind, he puts himself beyond the pale, he is an abomination. Three weeks ago they brought us a cable or something and the messenger rang for a quarter of an hour and we didn't open the door. Because Soames was just meeting Irene in the matter of Johns' engagement or something.

"Shabbas!" I roared towards the door. "Forsyte!"

Plonk! The noise of a heavy object falling to the ground comes from Ra'anana's room, underscored by loud crying, she has dropped out of her cot, our baby, what a calamity...

"Amir!" I shrilled hysterically, "go and have a look what's happened, for Gods' sake!"

"What for?" my son answered calmly. "She's already fallen..."

There you are! This bloody TV is more important to him than his sister! The wife almost cried with fright. On the screen Soames was arguing with a young lawyer.

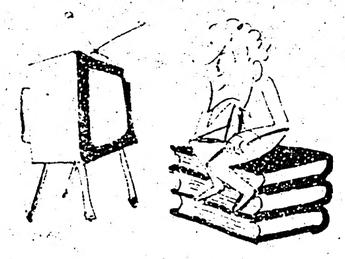
"Who's that?" I asked. "Is that Helena's son?"

"Shut up!"

Now the noise comes from our bedroom, from time to time there is the crunch of heavy furniture being moved, and glass shattered. No, I thought, the lawyer couldn't possibly be Helena's son because he was run over long ago. That is, not him but Bossini, the architect had died under the wheels of a carriage or something.

"So who's that?" I asked. "Isn't that by any chance Marjorie's brother?"

THE KISHON SAGA



by Ephraim Kishon

"She's got to brother" the little one hissed. "Look at your right!"

I waited until the picture faded out before the next scene, then threw a quick glance sideways. Next to my armchair a man was standing quietly, his face covered with a mask, and on his shoulder a large bag filled with all sorts of things. Michael Mont, Fleur's husband was being beaten up by somebody in the Parliament washroom.

"Who is that who punched him?" the man with the bag asked. "Isn't that Winifred's husband?"

"Don't be ridiculous, he escaped long ago to South America with that actress," I threw at him. "Shut up!"

Poor Soames again came a cropper with the young lawyer who bled him white.

"What this man suffers," the wife sighed in the darkness. "Everybody kicks him."

"Don't feel sorry for him," somebody said. "Remember how he behaved towards Irene that night, who's that?"

"Shut up!"

By now two men with bags were standing there.

"Sit down!" I shouted. "We can't see!".

The two bent down and sat on the carpet.

"What's going on there?" the wife asked out of the corner of her mouth. "Who's that?"

"Anne's brother," one of the two men answered. "John's second wife, shshsh!"

They kept talking to each other and disturbing us. The wife kept signalling nervously that I should do something but I couldn't possibly move until fortunately there appeared on the screen the servant of the cousin of Soames sister, a less fascinating old woman. I took advantage of the break, dashed into the kitchen and dialled 100 for the police. For at least three minutes nobody lifted the receiver. Then an angry voice came on.

"Sergeant's busy, call back at 10:50!"

"Just a sec!" I roared. "Two robbers are sitting in my living room."

"Did Forsyte capture them?"

"Yes, come at once."

"Soon" the duty con answered and added, "Who's that?"

I gave him my name.

"I didn't mean you," thus Duty. "See you!"

I hurried back to the Saga.

"What did I miss?" I asked. "Is that Jolly, Holly's brother?"

"Idiot," the tall robber scoffed. "He died of typhoid in the very first instalment."

"So it's a cousin of the nude model?"

"Vic, Vic, Vic..."

That was daughter Ra'anana quacking. She had crawled in from her room and was now trying to climb up my armchair. Outside a police siren was going. One of the robbers tried to get up, but just then Marjorie walked into the hospital and met Fleur face to face next to what's-his-name's bed. The tension had become unbearable. Somebody was knocking like mad on the door.

"Who's that?" I asked. "Is that the one who went to Australia?"

"That was Irene's stepfather. For goodness sake shut up!"

The entrance door was broken down and crashed to the ground. We felt policemen streaming into the room behind our backs. Apparently they lined up along the wall.

"Who's that?" one of them asked. "Is that Holly's husband, Val's wife?"

"Gentlemen!"

In the end Fleur refused to make up with Marjorie and went back to nurse Anne's brother. To be continued next week. It had been a marvelous instalment.

"Fleur is wrong," the sergeant allowed. "Marjorie made a nice gesture, she should have accepted it at her brother's deathbed."

"First of all, Marjorie is simply a blackmailer, if you must know," one of the robbers said from the door. "Besides, he is not her brother, he is Bicket, Vic's husband who had hired the detectives."

"Don't be silly," I shouted after them. "He went to the Far East two weeks ago."

"That's Wilfred, the poet, if you don't mind," the little one chided me. "Won't you ever learn their names?"

As if that were the most important thing in life. She herself had made a laughing stock of herself when, for two whole broadcasts she had thought that Jolyon Fils had sold balloons on the street before he went to fight the Boers.

She isn't going to teach me Forsyte, surely.

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MONTREAL NOTES

YOUNGEST PRESIDENT

Marvin Corber, C.A., is the youngest president of the Jewish Convalescent Hospital in Laval. He succeeds J.A. Lyone Heppner. Other officers: Stanley Hyman, chairman, executive committee; Boris J. Berbrier, vice president; Leonard Cordes, C.A., vice president; Ab Robins, treasurer; Gary Moscowitz, secretary; Mrs. Mitchell Leiberman, recording secretary; Philip Leboff, honorary vice president; Irving Melnick, Honorary vice president.

MEET

The annual meeting of the Jewish Immigrant Aid Services (JIAS) will be held this Monday evening at Beth El Congregation, Mount Royal. The Hon. Robert Stanbury, P.C., M.P., Minister Responsible for Citizenship, will be guest speaker. Awards will be presented; J. Darius Robitaille, regional administrator, will be honored. Other award recipients include Moses Aspler, Ernest Scharfstein, Daniel Morris, members of JIAS Board of Directors. Milton Klein, Q.C., former M.P., will receive recognition for his prominent role as cochairman of the Joint House and Senate Committee on Immigration.

OFFICERS

The newly elected officers of Mizrachi-Hapoel Hamizrachi of Canada are: Joel Sternthal, Montreal, immediate past president; Rabbi S. M. Zambrowsky, Jerusalem, Meyer Gasner, Toronto, Joseph Wolinsky, Winnipeg, honorary presidents; Joseph Drazin, president; Solly Urman, Bernard Sternthal, Kurt Rothschild, Nachman Sokol, national vice presidents; Jacob M. Lowy, Erwin Samson, Baruch Goldstein, Myer Drazin, honorary vice presidents; Hyman Bessin, treasurer; Gershon Stern, associate treasurer; Nathan A. Levitsky, national secretary; Dr. Jack Siminovitch, Louis Drazin, Saul Sigler, Rabbi Irwin E. Witty, Rabbi Daviel Levine, Rabbi Marvin Hier, Philip Kravetsky, Rabbi Morton Green, Rabbi Abraham Postone, regional vice presidents, Baruch Pollack of Montreal was elected chairman of the national executive board.

Guest speakers at the recently held conference were Dr. Josef Burg, Minister of Social Welfare of Israel, S. Z. Shragai, former Mayor of Jerusalem and Rabbi S. M. Zambrowsky, chairman, Mizrachi World Movement.

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EVENTS IN MONTREAL

Week from Friday, May 1 to Thursday, May 7

Saturday, May 2:
8:00 p.m. - Jewish People's Schools Concert Society Annual Concert at Place des Arts

Sunday, May 3:
8:00 p.m. - Warsaw Ghetto Uprising at Shaar Hashomayim
9:30 a.m.-3:30 p.m. - AJCS Annual Meeting and Community Conference at Shaar Hashomayim
6:00 p.m. - Ladies Auxiliary Mount Sinai Hospital Dinner Dance
6:30 p.m. - Israel Bond - Temple Emanu-El Dinner Honoree: Samuel Wechsler

Tuesday, May 5 and 6:
Montreal Hadassah Bazzar at Place Bonaventure
8:00 p.m. - Jewish Junior Welfare League Inc. Annual Meeting at Montefiore Club
8:00 p.m. - Hebrew Academy Board of Education Meeting

Thursday, May 7:
12:30 p.m. - Shaar Hashomayim Sisterhood Annual Torah Fund Luncheon
6:30 p.m. - Canadian Friends of Bar Ilan University 15th Annual Dinner at Queen Elizabeth Hotel
8:00 p.m. - JIAS Annual Meeting at Beth El Synagogue

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BULLETINS

BRIGHTER TEL AVIV

Tel Aviv, (JCNS). - Tel Aviv soon may be a better looking city. The Public Committee for City Embellishment has approved plans for placing statues in central squares and circles and for opening small and attractive cafes in public gardens.

Other plans include the opening of flower markets at certain times in the big Israel Kings' Square and near the central Habimah Theater.

TO ADDRESS CONFERENCE OF SOCIALIST WOMEN

Tel Aviv, (JCNS). - An international conference of Socialist Women will be held at Tsofit, about eight miles east of Herzlia, in June.

About 100 women from five continents are expected to attend the conference, to which invitations have been sent out by the Israel Labor Party.

Mrs. Golda Meir, Israeli Premier, under whose patronage the conference is being held, will deliver the opening address.

ATTEND SINAI SEDER

Tel Aviv, (JCNS). - The Defense Forces' central seder was celebrated in the heart of Sinai, in a giant shed used by the Armored Corps for its tanks. Rabbi Shlomo Goren, chief military chaplain, recited the Hagada for a congregation which included the Defense Minister, Moshe Dayan, the Chief of Staff, Lieutenant General Haim Barlev, several generals and numerous officers and soldiers.

Hundreds of guests were brought from Lydda by aircraft.

The airlift also brought in four chefs and 15 waiters. The shed was decorated for the occation by painter Arnon Adar, mobilized as a reservist.

Recital of the Hagada was repeatedly interrupted by the ringing of field telephones bringing commanders running reports on frontier incidents. While Rabbi Goren read most of the Hagada, Dayan was asked to recite that portion which begins Shfoch Chamatcha al Hagoyim (Pour out thy wrath upon the strangers. . .), and the Chief of Staff read Beyad Hazaka (With a strong hand. . .)

The Egyptians refused to take delivery of Passover gift parcels for the four Israelis they hold prisoner. The Jordanians, on the other hand accepted a parcel for Shmuel Rosenwasser, a watchman kidnapped from Metulla by Al Fatah in January.

The Syrians also accepted gift parcels for the two Israeli pilots they captured recently after they had baled out of their aircraft and landed in Syrian territory.

More than 500 regular and special flights, including charters, brought 20,000 tourists to Israel for Passover, and special sedarim were held at hotels, kibbutzim and elsewhere. Many of the larger hotels also organized a second Seder on Tuesday. (Normally there is only one Seder in Israel).

With the exception of East Jerusalem, hotels were filled to capacity, and many kibbutz guest houses had to turn away prospective guests.

COMPUTER AIDS CUSTOMS

Tel Aviv, (JCNS). - A computer to work out the duty payable on articles brought into Israel by arriving passengers is being brought into use at Lydda airport.

Customs officials type out a description of the articles and the computer sends back details of the duty within seconds.

The computer has been installed at the central customs office in Jerusalem, and is linked with Lydda by a direct telephone line.

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a JCNS exclusive

JEWISH PARIS

BY FRED GOLDSTEIN

For the Jewish traveller, Paris is more than the Arc de Triomphe, the Place Pigalle, or a bateau mouche on the Seine. For him, the pletzl must be a magnet as strong as any of these.

Take the *metro* to St. Paul station between the Bastille and the Hotel de Ville. The St. Paul district still contains the most colourful of Jewish streets in Paris. It is situated in the heart of Marais, the former marshes where the *bourgeois* lived under Louis XIV, between the splendour of the Louvre palace and the workers' suburbs, just beyond the Bastille, where the Revolution started.

As soon as they got the power after the 1789 Revolution, the *bourgeois* emigrated west, to the more select quarters. And the Marais homes, many of them of great beauty, decayed into oblivion and dirt. The Jews arriving from Alsace and Eastern Europe settled there as early as the 19th century, around the rue des Rosiers, site of the traditional ghetto.

Rue des Rosiers, the street of the rose trees, is the most famous of 'Jewish' streets. It remains today as it has been for many years, untouched by the discovery of the Marais by the French élite, which is busy cleaning, redecorating and moving into the stately *bourgeois* homes of what was until recently an abandoned part of Paris. In one house in that narrow, dirty street, where the sun never shines, a former kosher restaurant has indeed been transformed into a smart club, but for the most part it remains a hunting ground for anyone looking for Jewish atmosphere. But your idea of 'Jewishness' if you go there (and this applies to all of Paris) must not confine itself to memories of a Polish shtetl. Because the invasion of North African Jewish refugees has been successful and complete, the old Jewish district has taken on a unique character, a mixture between Russia and its beigel and Tunisia and its couscous.

If you start your peregrination from rue Pavée, passing the ultra-Orthodox shool there – a refuge of pure Ashkenazim for the time being – and turn left into the rue des Rosiers, you will first find a Turkish bath. This is a time-honoured sign that you are entering a truly Jewish area where the inhabitants like to *shwitz*. Then left and right you find butchers and delicatessens, bakers and disc-shops, jewellers and fishmongers. (Beware of the urchins playing in the street. You cannot scold them unless you have perfect command of French slang or, even better, of the Judeo-Arabic language, which is to literary Arabic what Yiddish is to German.)

You will be able to buy many kinds of food, from traditional East European delicacies – such as smoked salmon or brisket of beef – to Oriental dishes such as sugared doughnuts (one Moslem makes them in a small shop in rue des Ecouffes. They are a Moslem speciality eaten mainly by North African Jews.)

You will also have a choice of music, including the traditional Lubavitch singsong in a cheder overlooking the street, or the strange wailing notes of Moroccan Jewish liturgy in one of the Sephardi conventicles opening directly on to the pavement from a former shop.

As you walk back towards rue de Rivoli along the rue des Ecouffes or rue Ferdinand Duval, you come face to face with a reminder that this apparently happy little world suffered the great tragedy a generation ago. In a narrow street between rue de Rivoli and the Seine you will find the Memorial to the Unknown Jewish Martyr, a must for all Jewish visitors to Paris, the place where marches, parades and memorial tributes are held.

The walls are made of stones that recall the walls of the Warsaw ghetto, and the iron bars at the entrance and an exhaust chimney in the courtyard are visible reminders of what happened in Europe. Down in the crypt lie buried the ashes of martyrs from various concentration camps. On the upper floors are housed a museum and a well-equipped 'documentation centre'.

You cannot leave the Marais district and its little memories without going to the place des Vosges, a vast, square space, with old houses and a garden in the centre. Jewish children are playing there and many Jews live in the old historic houses. Nearby, in rue de la Tournelle, you can visit the former Ashkenazi synagogue, turned over by the Consistoire to the North Africa Jews, not without much heart-searching and discussion.

The artistically minded visitor will then leave the *pletzl* and the surrounding streets occupied by 'Jewish' trades (textiles and wholesale clothes) and cross the Seine. He will have a look at the Cluny Museum, built over Roman ruins. Among relics of the Middle Ages there are Jewish monuments, including some very old tombstones of early Jewish settlers in Paris.

A short walk up the boulevard St. Michel, the heartland of French student life, you will find the Luxembourg garden and the *Foyer* restaurant for Orthodox Jewish students which in May 1967 was the centre of Jewish student protest. Students occupied the Consistoire offices in protest against the bad food served in that kosher establishment. I am assured by students (but they are always a rebellious element) that nothing has changed . . .

More thought-provoking is a walk to the Pantheon and the old streets surrounding it, particularly rue de l'Estrapade, where the Jewish students' centre, named after the Jewish writer Edmond Fleg, has as its neighbour a Lebanese restaurant. The Centre Edmond Fleg is the meeting place of Jewish academic youth, with discussions, debates and conferences being held there. It is comparatively new. It is worth a visit by people interested in meeting people.

A more traditional Jewish landmark on the Left Bank, for many years devoid of Jewish life, is the rabbinical seminary at rue Vauquelin, also near the Pantheon. Why this centre of Jewish learning was housed there many years ago I don't know. But it is very much alive today. It has a very attractive small synagogue, a library and student living quarters.

Returning to the Right Bank of the Seine, we come to the more traditional Jewish districts around place de la République and the Grands Boulevards.

Around the place de la République and its leather and weather garment shops – another traditional Jewish trade – you will find Jews milling about in the cafés for a French apéritif or the more 'Jewish' glass of tea. It is a still predominantly Ashkenazi district, with Yiddish spoken and Yiddish newspapers sold on the newsstands. In a narrow side street you will find Jewish restaurants and, in rue Notre Dame de Nazareth the oldest Ashkenazi synagogue in Paris, built in 1821.

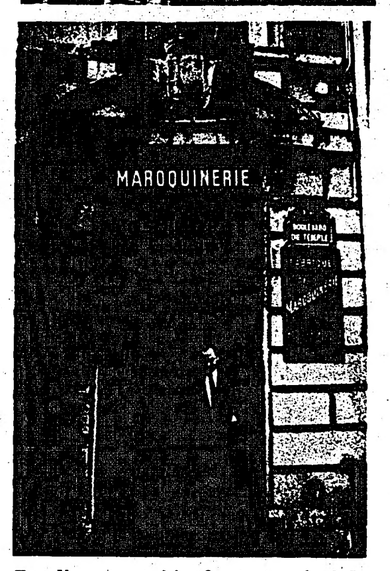
Continue your walk west along the boulevards and on the left-hand side you will come to a narrow street, rue d'Aboukir and rue de Clery, heart of the textile wholesale business, the domain of Ladino Jews, with a flavour of Greece and Turkey. Between customers, the old men still drink rakis in the cafés. The so-called *Sentier* community is a very lively one, playing a great part in communal affairs. Their synagogues are in rue St. Lazare, a delightful round building, very gracious, and in rue Buffault, a more stately building, near the 'diamonds' district of rue la Fayette.

On the right of the boulevards, you will find the rue d'Hauteville and faubourg Poissonière. If you are a furrier yourself you will doubtlessly find yourself at home in these streets, also traditionally Jewish, which have even returned one of the few Jewish members to the French parliament.

Then we arrive at the Mecca of foreign tourists to Paris – the Folies Bergère, in rue Richer, near faubourg Montmarte.

This formerly Ashkenazi district has changed its character. Now Tunisians are everywhere, with their own delicatessen shops, their brightly painted restaurants, the humming life of Oriental humanity. Just walk the streets and observe, listen, look and – smell. In the small rue Cadet you find a very good kosher Moroccan restaurant. Opposite is a relic of Ashkenazi days, a Hungarian kosher eatery. And an ultra-Orthodox synagogue too.

Further west you approach what was in the middle of the last century the domain of wealthy *bourgeois*. There the budding French Jewry built their main synagogue, a century ago, under Napoleon III. The entrance is in the unprepossessing rue de la Victoire, not in the great rue de Chateaudun along which it runs. The Empress refused to allow Jews to have such a dignified entrance on a main street.



Top: Youngsters training for street combat? In the Belleville district this is a possibility today. Above: A leather business near place de la République, one of the 'Jewish' trades

Still, the 'Rothschild synagogue' is a stately building, influenced by 19th-century church architecture. The services are also stately, with gentlemen in top hats. Some people refer to it as 'the Jewish Cathedral,' disparagingly. Near by, in rue St. Georges, are the offices of the Consistoire (the communal administration).

If you want to see Jewish life, drop in any time at the *Maison communautaire* at 19 boulevard Poissonière. This is the centre for Jewish youth, with a restaurant, libraries, lectures, dances, political meetings. The policy of providing communal centres for the once loosely knit French Jewry is exemplified at its best by this centre, established and run by the Fond Social. Near by the once celebrated Posnanski restaurant of Nice has established a first-class kosher eatery, 'Sabrina.'

Would you like to visit the more fashionable districts of Western Paris where many wealthy Jews live? In rue Copernic you will find the only Liberal synagogue in Paris, and near by, in rue Montevideo, a very Orthodox one, very much alive and kicking, too, in defence of Orthodoxy among the wealthy.

But it is much more interesting to go up the Montmarte to visit the small but interesting art museum in rue des Saules where you will find fascinating items relating to French Jewish history and art.

Then you must see Belleville and its rue Ramponneau, once the centre of the poorest Jewish immigrants from Eastern Europe, today completely taken over by Tunisian Jews. Go there on a Saturday night, when everything lights up and you will think you are in Jewish Tunis. You can taste Oriental food in kosher restaurants, you will be able to visit the small and friendly synagogue rue Julien Cacwiz, you will observe in the back alleys of that poor district all kinds of trades and exotic Jewishness. It is a land of fantasy, discovered by walking along at your leisure, looking here and there and having an occasional apéritif.

In some backyard you might even find a group of youngsters training for street combat. Just across the boulevard de Belleville there lies the Arab district and in 1968 the Moslems attempted a pogrom.

Of course, there are other monuments of Jewish interest in Paris. At the Montmarte cemetery there are the tombs of Offenbach, Heine and of that great Frenchman Emil Zola. There are other synagogues and Jewish offices. But what I find most attractive in Jewish Paris are the people, of all origins, of all trades, of all walks of life. Nowhere else, except in Israel, has there been such a mixture of communities and of social groups. This is the Paris of Jewish interest worth discovering. □

DESPITE WAR

Festive Atmosphere in Tel Aviv

by Moshe Ron

Tel Aviv. - For many years this city has not witnessed as festive an atmosphere or such an elegant public as on the occasion of the opening of the new Habima building recently. The new theater has the most modern furniture, installations and arrangments. The hall, upholstered seats, stage, foyer, backstage, artists' rooms are luxurious. The main entrance, covered with red carpet and containing tables and seats, creates a special atmosphere. Everything is tasteful and impressive. Without any doubt, Israel now has the most beautiful theater in the Near East. The new Habima auditorium is more impressive and richer looking than that of the Israel Philharmonic Orchestra.

The entrance was crowded with curious onlookers cordoned off by police. The national flag was hoisted and the VIPs arrived, one after the other: Prime Minister Golda Meir, chairman of the Knesset; Reuven Barkatt, Minister for Culture; Yigal Alon, Chief of the General Staff; Chaim Barlev; Cabinet members. They were applauded. Everybody noted the elegant dress of the guests. Outside the artists of Habima and members of its committee received them.

The foyer seemed like a fashion show. There were managers of banks, factory owners, who paid 500 pounds for a pair of tickets.

The President of the State arrived. The orchestra played the national anthem. The Minister for Culture, Yigal Alon, artists Hannah Rovina and Aharon Meskin and the chairman of the Habima committee, Moshe Sandberg, entered. After brief speeches, darkness fell over the vast auditorium. After half an hour, spectators began whispering: What is happening? Is this a suitable performance for the festive opening of the new theater?

The play is, Holiday of Shoemakers, by Thomas Decker, an old comedy which was shown by the producer, David Williams, a few years ago in London. It has no connection whatsoever with Israel. David William, who now is the art manager of Habima, most probably has compared London to Israel. But is there any comparison?

After the first act, many who were disappointed left. They preferred to wait for the later, festive reception.

Next day the well known theater critic, Dr. Chaim Gamzu of Ha'aretz, wrote: "Everybody hoped it would be a festive and extraordinary evening. Everybody waited for the play Habima would perform on such an occasion. All those who admired the luxurious and elegant hall and foyer were bitterly disappointed. The play, which lasted for three-and-a-half hours, was difficult, unsuitable and tiring. We ask: Why has Habima decided to open its new building with such a play?

"Perhaps Habima decided on this play because the producer, David William, had shown it in London. Surely great artists have performed in it there. Why could the management of Habima not wait with this play? The words of the Minister for Culture in his opening speech, that the new hall will open a new era for the national theater, Habima, did not fit the performance. What a pity!"

Meanwhile visitors expressed deep regret that the manager of Habima, Gavriel Zifroni, who has proved himself by building such a place did not voice his opinion about the repertoire of the theater. If it were the first premiere in the new hall, it could be forgiven. But unfortunately, it was the third premiere in the last two weeks. All three performances were a debacle.

The first was, The Seagull, by Anton Chekhov, performed by the Canadian director, Jean Hirsh. The critics attacked it and the public did not attend. The second premiere was Berthold Brecht's, Arturo Oi, performed by the English producer, Michael Blackmore. It seems as if Blackmore forgot that Jews have another attitude to Hitler and his murderous gang (Goebbels, Goering, etc.) than non-Jews. Jews cannot enjoy a parody about Hitler and other Nazi leaders. They always will remember the genocide of six million people. This producer Blackmore should have known when he took it upon himself to perform a play in the National Hebrew Theater.

These three performances were very costly. Decorations and costumes were brought from abroad. A small group of Israeli artists and painters even held a small demonstration in front of the building against this unusual step.

It is hoped that the very unsuccessful performances will serve the Habima management as lessons: that after an investment of two million dollars in a new building, it is impossible to leave the choosing of the repertoire to directors and art managers from abroad.

Many asked, during the festive evening, why Habima did not decide to perform on occasion an old Yiddish play, like the Dybuk, or, Tevye the Milkman, The Golem, or others.

The artists and the manager were bitter.

The Israeli press, radio and television does not stop criticizing Habima for introducing an unsuitable English system. They demand not to rely anymore on guest-directors from abroad. Israel has developed a group of talented producers who have succeeded in performing many plays. It is a pity that the joy of the Israeli National Theater was spoiled by an untoward repertoire.

Polish Jews denounce Israeli 'terror'

From our Special Correspondent on East European Affairs

Under pressure from the Polish Communist Party and the Warsaw Government, the Cultural and Social Union of Polish Jews has issued a strong anti-Israel statement.

The Union has always been opposed to "any nationalism, first and foremost Jewish nationalism, whose extreme form was and remains Zionism," the statement, issued through Government channels, declared.

It added that "recent events . . . which give evidence of . . . the intensification of bombing of civilian targets by Israel and the terror employed in the occupied territories . . . convince us once more that there is an abyss between the sinister strivings of the Zionists and the real interests of the Israeli people."

After urging Israel to "abandon its aggressive policy" and calling for this to be done on the basis of "full respect for the November, 1967, Security Council resolution," the Union's statement expressed its "complete solidarity with the initiatives of Poland and the Soviet Union" aimed at achieving "a durable peace for all nations and existing States in the Middle East."

Clear stand

Examples of the kind of pressure being put on the Union occurred at its plenary session. Among the speakers was Mr Wladyslaw Skrzypczak, of the nationalities commission of the Polish Communist Party's administrative department.

Mr Skrzypczak told the Union that it must not stand aside from internal and world events, but must take a clear stand "towards various phenomena. . . . This is one of the conditions of its proper development. One wants to knew its attitude and involvement."

He concluded: "What matters here is not passive loyalty, but involvement in the policy of the State and the party."

Another official present at the plenary session was Mr. Stanislaw Jermak, of the social-administrative department of the Interior Ministry (security police).

Dr Szymon Datner, the director of the Jewish Historical Institute in Warsaw, protested at the continuing appearance in Poland of publications "which are not only directed against Jews, but cause harm to Poland as well."

Figures quoted at the session showed that only about 10,000 Jews remain in Poland, compared with some 20,000 in the spring of 1968. The Union has 2,000 members. Before 1968, there were about 5,500.

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Iraq exposes farce of 'eastern front'

(JCNS)

The Arab Eastern Command, consisting of the forces of Iraq, Syria, Jordan and units of other armies sent to bolster the Jordanians, which was brought into being as the result of a resolution adopted by Arab leaders during a meeting in Khartoum, has no reality beyond the paper the resolution was written on.

This was stated in an article in the leading Baghdad newspaper, Ath-Thawra, which declared that the Eastern Command had no control over the units supposedly committed to it, that orders given by the command were ignored and that it was not allowed to carry out the duties for which it was created.

Easy targets

The Iraqi chief of the Eastern Command was either barred, searched, delayed or impeded when he sought to carry out his duties, and "some people" compelled Iraqi forces sent to defend them to establish their positions in open and exposed places where they became easy targets for Israeli attacks.

"When Iraqi soldiers try to take shelter in the houses of citizens during a sudden air raid, for example, the intelligence prohibits the citizens from allowing this. . . .

"How can soldiers who have sacrificed everything, who have left their wives and homes and who are risking their lives and are prepared to die at any moment, be treated in this way?"

Iraqi troops are stationed in Jordan and Syria. It is clear that the Ath-Thawra attack is directed mainly at Syria where, it is alleged, Iraqi military camps have been asked to pay for electricity and water supplied to them. When payment is not forthcoming, supplies are cut off.

Non-Iraqi units have carried out exercises near the Iraqi camps, "during which their artillery has often opened fire over these camps. The reasons they have given for such unjustifiable, unreasonable and very strange provocations convince no one except themselves, and they treat the matter as a joke."

Pointing out that the Syrian representative on the Eastern Command was an officer who had earlier been dismissed from the army and tried as a suspect in a treason case, the newspaper asked how such a man had been appointed to the command and called into question how much real determination lay behind Syria's supposed commitment to the battle with Israel.

the lively arts

THEATRE
MUSIC
FILM

by D. COHN

* Israel Zamir (whose surname is Hebrew for songbird) has come out with his own version of a meeting he had with his father, whom he had not seen in twenty years, in 1955. The father: noted novelist Isaac Bashevis Singer, who will be in Toronto in mid-May.

According to Israel Shenker of the New York Times, the boy was five years old when Singer left Poland for America in 1935, abandoning his wife and son.

Wrote Singer, in his famous novel, The Son, which was a result of that meeting: "The ship was late. As he (Singer) waited, he recalled that the boy's mother had opted to go to Soviet Russia instead of to America. She and the boy then moved to Turkey, and finally managed to reach Palestine."

As for the boy's account, he recalled that he had known his father only from a few letters and from his mother's stories. "He wanted to come close to me and he found that he was offending me. His Hebrew was strange a mixture of Talmudic language and the Hebrew of the Enlightenment. I was embarrassed by his style and I destroyed his letters. Sometimes for Rosh Hashana or for a birthday he would send me a few dollars, possibly when he was overcome by a feeling of fatherhood or guilt."

The son did not feel any affection for his father; he rarely thought about him. "I imagine him as one of those American tourists who come to the kibbutz, with a very luxurious car, and through its window you can see the back of a fat neck... and the man stays for a short while, praises everything in a very loud voice, spreads boyish smiles all over the place, and leaves as he came, in a cloud of dust, amid the children's dreams about the magical life across the ocean."

Singer wrote: "He had sent a photo -- but it was blurred. Was he tall? Had his blond hair turned dark? He was coming from the past like a dream, and did not belong in the present. And he spoke only Hebrew." (Instead of talking to my son, I would stammer and have to look up words in dictionaries.)

The son recalled the terrible days of the flight from Russia, the cheap hotels in Istanbul; he remembered being stateless, without passport or money, "prey to every knock on the door."

The son remembered that "he didn't send money. He said he had none."

During the war the father had horrible nightmares, chiefly the sight of his wife and son being sent to Auschwitz. He would awaken in a cold sweat and begin to say his prayers.

"For a minute I believed that blood is thicker than water," wrote the son. It helped slowly to remove some of the barriers.

Since that meeting, Singer has spend a great deal of time with his son who is now married and the father of two children.

He hardly expected his son to write anything literary. They were at odds about many phrases and expressions. Emphasizes Singer, "I say Hebrew suffers from cliches. In English the cliches are young, and in Hebrew they are sacred -- but they are still cliches."

* Inquest, drama now being performed on Broadway, is a new version of the Donald Freed play about the Rosenberg trial in the 1950s. Anne Jackson plays the role of Ethel Rosenberg.

* Shelley Berman, possibly the last of the sit-down comedians, is back in New York nightclubs where he tells his audiences, "I'm learning my craft again."

Says Berman, "The doing is far more important than the achievement. In the beginning, I was doing. Then came success -- and that didn't look so good. I wasn't taking chances then. But I began to see a lie in so much of what I did."

Now, based upon his training as an actor, he is developing sketches that amount to little one-act plays in addition to dispensing the sharp and occasionally waspish wit expected of him.

"Sometimes I'm so oblique even I don't know what I'm talking about," he recently told an audience. His hour-long performance is a mixture of comment and conversation, during which he rambles about the tiny stage, along with several set bits.

He is not concerned anymore about people writing him nasty letters.

Isaac Bashevis Singer

An old snapshot of Mr. Singer's first wife and their son

YESHIVOT TO RECEIVE N.Y. STATE GRANTS

New York. - A bill sponsored by Governor Nelson Rockefeller, to provide state grants to non-public schools to cover their expenses mandated by the State, was passed at the closing session of the New York State Legislature. Rabbi Moshe Sherer, executive president of Agudath Israel of America, the Orthodox Jewish organization which has represented the Yeshiva interests in Albany in their struggle to obtain state aid, estimated that the elementary and high school Yeshivot in New York will receive $1-1/2 million from this program beginning with the opening of the new school year in September.

Rabbi Sherer labeled this bill "a first step", but pointed out that "it does not address itself to the educational needs of the non-public schools which are in the throes of a serious financial crisis." The Mandated Services Bill covers such expenses as maintaining attendance records, administering examinations and keeping pupil health records. It apportions for this purpose to the non-public schools $27 per year for each student from the first through the sixth grade, and $45 for each student from the seventh through the twelfth grades.

"The bi-partisan support in Albany of the Mandated Services Bill is an indication of the growing awareness on the part of New York's legislators that the non-public schools no longer can be offered sympathy instead of the dollars they deserve because of the public function they perform", the Orthodox Jewish leader declared.

Rabbi Sherer concluded: "The battle now must move forward until justice is done for the non-public schools, which should not be compelled to independently finance their costly secular education programs to the point of financial breakdown. The first-round victory should not make us lose sight of our main objective, and we will press forward for the passage of the Parent-Aid Bill."

ISRAELI LECTURER'S WORK PUBLISHED IN CAIRO

Jerusalem, (JCNS). - A number of research studies of modern Arabic poetry by Dr. Shmuel Moreh, a Hebrew University lecturer in modern Arabic language and literature, have been translated into Arabic from English and published in book form by a lecturer at the Dar al-Ulum College of Cairo University.

Its publication was announced by the Lebanese literary magazine, Al-Adib. Some of the results of Dr. Moreh's research previously have been published in the bulletin of the School of Oriental and African Studies of London University, and in the quarterly, Middle Eastern Studies, published by Professor Elie Kedourie, of the London School of Economics.

In both publications Dr. Moreh was referred to as a writer in Arabic and Hebrew in Israel.

Dr. Moreh was born in Baghdad. He settled in Israel in 1951, gaining a B.A. and an M.A. at the Hebrew University. He then obtained his Ph.D. degree at London University.

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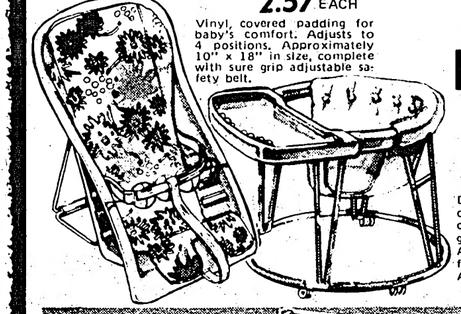

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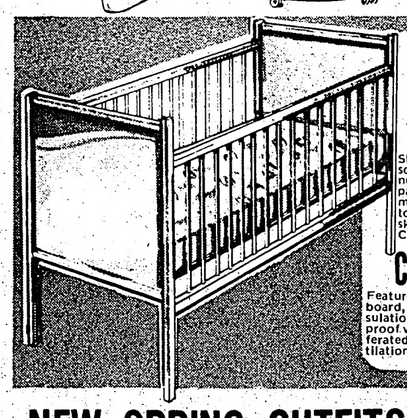

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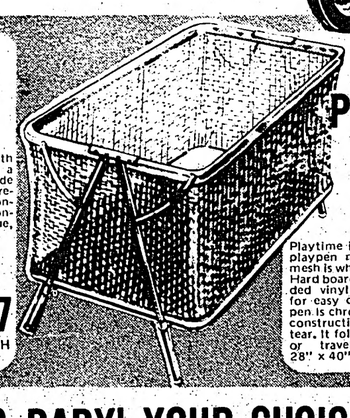

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